

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

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FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

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has been released so that we are able
to learn more about you through authentic versions .

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Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

1 1] [1 7

WRITER. The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18, 1-18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20, 31; 1 Cor. 16, 5-8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15, 58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7, 1; 8, 1-13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1, 10-12; 5, 1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongues and the sign gifts, rather than to sober instruction (1 Cor. 14, 1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible. The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful. I. Introduction: The believer's standing in grace, 1, 1-9. II. The contrast of their present factious state, 1, 10-4, 21. III. Immorality rebuked; discipline enjoined, 5, 1-6, 8. IV. The sanctity of the body, and Christian marriage, 6, 9-7, 40. V. Meats, and the limitations of Christian liberty, 8, 1-11, 1. VI. Christian order and the Lord's Supper, 11, 2-34. VII. Spiritual gifts in relation to the body, the church, and Christian ministry, 12, 1-14, 40. VIII. The resurrection of the dead, 15, 1-58. IX. Special directions and greetings, 16, 1-24.

CHAPTER 1.

A.D. 59.

Part I. The believer's position in grace. (Cf. Rom. 5, 1, 2; Eph. 1, 3-14.)

PAUL, ^acalled to be an apostle of Jesus Christ through ^bthe will of God, and ^cSosthenes our brother,

2 Unto the ^dchurch of God which is at Corinth, to ^ethem that are ^fsanctified in Christ Jesus, ^gcalled to be saints, with all that in every place call upon the name of Jesus

^aLit. a called apostle.
^b2 Cor. 1.1; Eph. 1.1; Col. 1.1.
^cActs 18.17.
^dChurches (local). vs. 2, 10-17, 26-31; 1 Cor. 6.4, 5. (Acts 2.41; Phil. 1.1.)
^eSanctify, holy (persons) (N.T.). 1 Cor. 3.17. (Mt. 4.5; Rev. 22.11.)
^fcalled saints.
^gGrace (imparted). 1 Cor. 3.10. (Rom. 6.1; 2 Pet. 3.18.)
^h1 Cor. 12.8; 2 Cor. 8.7.

Christ our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, ^afor the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, ^bin all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no

¹ Verses 2-9, in contrast with vs. 10-13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1, 12, 13; Rom. 8, 1, 15-17; 1 Cor. 1, 2, 30; 12, 12, 13; Gal. 3, 26; Eph. 1, 3-14; 2, 4-9; 1 Pet. 2, 9; Rev. 1, 6; 5, 9, 10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience (John 17, 17; Eph. 5, 26), the divine chastenings (1 Cor. 11, 32; Heb. 12, 10), the ministry of the Spirit (Eph. 4, 11, 12), the difficulties and trials of the path (1 Pet. 4, 12, 13), and the final transformation at the appearing of Christ (1 John 3, 2), have for their object to make the believer's character conform to his exalted position in Christ. He grows *in* grace, not *into* grace.

gift; waiting for the ^{1a}coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* ^bblameless in the ²day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Part II. The contrast of the unspiritual state of the Corinthian saints with their exalted standing in Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no ^ddivisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

(1) *They were following human leaders, thus dividing the body of Christ.*

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of ^eApollus; and I of ^fCephas; and I of Christ.

13 ^gIs Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that ^hI had baptized in mine own name.

16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the ⁱgospel: not

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^a Gr. *apokalupsin*, revelation, unveiling.

^b Col. 1.22; 1 Thes. 5.23.

^c Isa. 49.7; 1 Cor. 10.13; 1 Thes. 5.24.

^d Gr. *schism*, a cleft, or rent.

^e Acts 19.1.

^f John 1.42.

^g Or, *Christ is divided.*

^h ye were baptized into my name.

ⁱ Gospel. 1 Cor. 4.15. (Gen. 12.1-3; Rev. 14.6.)

^j Rom. 1.16, note.

^k Isa. 29.14.

^l age.

^m *kosmos* = world-system. 1 Cor. 2.12. (John 7.7. Rev. 13.3-8, note.)

ⁿ of the thing preached.

^o Gentiles, and so in vs. 23, 24.

^p Or, *a Messiah crucified.*

^q Christ (as Stone). 1 Pet. 2.8. (Ex. 17.6; 1 Pet. 2.4-8.)

^r Psa. 8.2; Mt. 11.25.

^s *kosmos* (Mt. 4.8) = mankind.

with wisdom of words, lest the cross of Christ should be made of none effect.

(2) *They were exulting in human wisdom, which is foolishness in the things of God.*

18 For the preaching of the cross is to them that perish foolishness; but unto us which are ^jsaved it is the power of God.

19 For it is written, ^kI will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this ^lworld? hath not God made foolish the wisdom of this ^mworld?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of ⁿpreaching to ^jsave them that believe.

22 For the Jews require a sign, and the ^oGreeks seek after wisdom:

23 But we preach ^pChrist crucified, unto the Jews a ^qstumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(3) *Any way the Corinthian believers were not of the wise.*

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath ^rchosen the foolish things of the ^sworld to confound the wise; and God hath chosen the

1 Three words are used in connection with the return of the Lord: (1) *Parousia*, "personal presence," also used by Paul of the "coming" of Stephanas (1 Cor. 16, 17), of Titus (2 Cor. 7. 6, 7), and of his own "coming" to Philippi (Phil. 1. 26). The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of saints (1 Cor. 15. 23; 1 Thes. 4. 14, 17), and to the destruction of the man of sin (2 Thes. 2. 8). (2) *Apokalupsis*, "unveiling," "revelation." The use of this word emphasizes the *visibility* of the Lord's return. It is used of the Lord (2 Thes. 1. 7; 1 Pet. 1. 7, 13; 4. 13), of the sons of God in connection with the Lord's return (Rom. 8. 19), and of the man of sin (2 Thes. 2. 3, 6, 8), and always implies visibility. (3) *Epiphaneia*, "appearing," trans. "brightness" (2 Thes. 2. 8, A.V.; "manifestation," R.V.), and means simply an appearing. It is used of both advents (2 Tim. 1. 10; 2 Thes. 2. 8; 1 Tim. 6. 14; 2 Tim. 4. 1, 8; Tit. 2. 13).

2 The expression, "day of Christ," occurs in the following passages: 1 Cor. 1. 8; 5. 5; 2 Cor. 1. 14; Phil. 1. 6, 10; 2. 16. A.V. has "day of Christ," 2 Thes. 2. 2, incorrectly, for "day of the LORD" (Isa. 2. 12; Rev. 19. 11-21). The "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the LORD" is connected with judgment.

weak things of the ^aworld to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God ^bchosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us ^cwisdom, and ^drighteousness, and sanctification, and ^eredemption:

31 That, according as it is written, He that glorieth, let him glory in the ^fLord.

CHAPTER 2.

(4) *They are reminded that the Christian revelation owes nothing to human wisdom.*

(a) *Paul did not use it.*

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are ^hperfect: yet not the wisdom of this ⁱworld, nor of the ^jprinces of this ^kworld, that come to nought:

7 ^lBut we speak the wisdom of God in a ^mmystery, even the hidden

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^a Kosmos (Mt.4.8.) = mankind.

^b Election (corporate). vs.27,28; Eph.1.4;

(Deut.7.6; 1Pt.1.2.)

^c from God, or, wisdom from God, even righteousness and sanctification, and redemption.

^d Rom.3.21, note.

^e Rom.3.24, note.

^f Jehovah. Jer.9.24.

^g Or, persuasive.

^h i.e. full grown. Mt.5.48, note.

ⁱ age.

^j rulers of this age

^k Inspiration. vs.7,16;

1 Cor.14.37. (Ex.4.15; Rev.22.19.)

^l Mt.13.11, note.

^m Predestination, trans. predestinated, Rom. 8.29,30;

Eph.1.5,11; (Acts 4.28; Eph.1.5,11.)

ⁿ foreordained before the ages. Cf. Rom.16.25,

^o marg. Holy Spirit. vs.4,10,11, 12,13,14;

1 Cor.3.16. (Mt.1.18; Acts 2.4.)

^p kosmos = world-system. 1 Cor.7.31,33. (John 7.7; Rev. 13.3-8, note.)

wisdom, which God ⁿordained before the ^oworld unto our glory:

8 Which none of the princes of this ^pworld knew: for had they known ^qit, they would not have crucified the Lord of glory.

(b) *Spiritual verities are not discoverable by human wisdom.*

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(c) *But God has revealed them to prepared men.*

10 But God hath revealed ^rthem unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the ^sSpirit of God.

12 Now we have received, not the spirit of the ^tworld, but the spirit which is of God; that we might know the things that are freely given to us of God.

(d) *The revealed things are taught in words given by the Spirit.*

13 Which things also we speak, not in the ^uwords which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(e) *The revealed things are spiritually discerned.*

14 But the ^vnatural man receiveth not the things of the ^wSpirit of God: for they are foolishness unto him: neither can he know ^xthem, because they are spiritually discerned.

1 (1) The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the words of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative.

(2) 1 Cor. 2. 9-14 gives the process by which a truth passes from the mind of God to the minds of His people. (a) The unseen things of God are undiscoverable by the natural man (v. 9). (b) These unseen things God has revealed to chosen men (vs. 10-12). (c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (v. 13). (d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers (1 Cor. 2. 15, 16). See also Rev. 22. 19, note.

2 Paul divides men into three classes: *psuchikos*, "of the senses" (Jas. 3. 15; Jude 19), or "natural," i.e. the Adamic man, unrenewed through the new birth (John 3. 3, 5); *pneumatikos*, "spiritual," i.e. the renewed man as Spirit-filled and walk-

15 But he that is spiritual ^ajudgeth all things, yet he himself is judged of no man.

16 For who hath known the ^bmind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3.

(5) A carnal state prevents spiritual growth.

AND I, brethren, could not speak unto you as unto spiritual, but as unto ^ccarnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet ^dcarnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk ^eas men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not ^fcarnal?

(6) God only is any thing in Christian service. (Cf. vs. 7.)

5 Who then is Paul, and who is Apollos, but ministers ^gby whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but ^hGod gave the increase.

7 So then ⁱneither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are ^jone: and every man shall receive his own ^kreward according to his own labour.

(7) Christian service and its reward.

9 For we are ^llabourers together

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^a discerneth all things, yet he himself is discerned of no man.

^b Spirit of the LORD. Isa.

40.13.

^c See Rom. 7.

14, note.

^d i.e. fleshly.

^e after the manner of men.

^f Flesh. vs. 1-3;

2 Cor. 1.12, 17.

(John 1.13;

Jude 23.)

^g through.

^h 1 Cor. 15.10;

Acts 16.14.

ⁱ John 15.5.

^j Rewards.

1 Cor. 9.17.

(Dan. 12.3;

1 Cor. 3.14.)

^k God's fellow-workers.

^l Grace (imparted).

1 Cor. 15.10.

(Rom. 6.1;

2 Pet. 3.18.)

^m Rom. 1.16,

note.

ⁿ Judgments

(the seven)

1 Cor. 4.5.

(2 Sam. 7.14;

Rev. 20.12.)

^o through.

^p Holy Spirit.

1 Cor. 6.11, 19.

(Mt. 1.18;

Acts 2.4.)

^q Sanctify,

holy (persons) (N.T.).

1 Cor. 6.11.

(Mt. 4.5;

Rev. 22.11.)

^r age.

^s Job 5.13.

^t Jehovah.

Psa. 94.11.

^u reasonings.

with God: ye are God's husbandry, ye are God's building.

10 According to the ^vgrace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

(a) The only foundation.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

(b) Two kinds of ministry and their result.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a ^wreward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be ^xsaved; yet ^yso as ^zby fire.

16 Know ye not that ye are the temple of God, and that the ^aSpirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is ^bholy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this ^cworld, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, ^dHe taketh the wise in their own craftiness.

20 And again, ^eThe Lord knoweth the ^fthoughts of the wise, that they are vain.

ing in the Spirit in full communion with God (Eph. 5. 18-20); and *sarkikos*, "carnal," "fleshly," i.e. the renewed man who, walking "after the flesh," remains a babe in Christ (1 Cor. 3. 1-4). The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal, Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3. 2).

¹ Paul refutes the notion that he and Cephas and Apollos are at variance, mere theologians and rival founders of sects: they are "one." See v. 22, and 1 Cor. 16. 12.

² God, in the N.T. Scriptures, offers to the *lost*, salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4. 10; Rom. 6. 23; Eph. 2. 8, 9); while rewards are earned by works (Mt. 10. 42; Lk. 19. 17; 1 Cor. 9. 24, 25; 2 Tim. 4. 7, 8; Rev. 2. 10; 22. 12). A further distinction is that salvation is a present possession (Lk. 7. 50; John 3. 36; 5. 24; 6. 47), while rewards are a future attainment, to be given at the coming of the Lord (Mt. 16. 27; 2 Tim. 4. 8; Rev. 22. 12).

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the "world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ is God's.

CHAPTER 4.

(c) *Judgment of Christ's servants is not committed to men.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing ^bby myself; yet am I not hereby ^cjustified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and ^dwill make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and ^ewhat hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 ^fNow ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, ^gthat we also might reign with you.

(8) *The apostolic example of humility and patience.*

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the ^hworld, and to angels, and to men.

10 We are ⁱfools for Christ's sake, but ye are wise in Christ; we are

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a kosmos = earth. Rom. 8.19-21.

b against.

c Justification.

1 Cor. 6.11.
(Lk. 18.14;
Rom. 3.28.)

d Judgments (the seven).
1 Cor. 5.5.
(2 Sam. 7.14;
Rev. 20.12.)

e 1 Cor. 12.4, 11;
Jas. 1.17.

f Already are ye filled; already are ye become rich.
Contra, vs. 9-12; 1 Pet. 1.4.

g Cf. Rev. 3.21;
5.10.

h kosmos (Mt. 4.8) = mankind.

i Acts 26.24, 25.

j Acts 20.34.

k Mt. 5.44;
Acts 7.60.

l kosmos (Mt. 4.8) = mankind.

m Acts 22.22.

n Gr. teknon, child, "born one."

o Gospel.
1 Cor. 9.12,
14, 16-18, 23.
(Gen. 12.1-3;
Rev. 14.6.)

p were not coming.

q actually reported.

r of you hath.

weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And ^slabour, working with our own hands: being ^treviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the ^uworld, and are the ^voffscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved ^wsons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the ^xgospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved ^yson, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

(9) *But there is such a thing as apostolic authority.*

18 Now some are puffed up, as though I ^zwould not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5.

Part III. *Immorality rebuked, discipline enjoined* (1 Cor. 5. 1-6. 8).

IT is ^areported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one ^bshould have his father's wife.

Indifference to evil in the church the result of divisions.

2 ^cAnd ye are puffed up, and have

^dWhat contempt this pours upon the divisions among the Corinthians: "Apolonians," and "Paulinians," and "Cephasites," all alike indifferent to this instance of gross sin!

not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 ^aTo deliver such an one unto ^bSatan for the ^cdestruction of the flesh, that the spirit may be ^dsaved in the day of the Lord ^eJesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is ^esacrificed for us:

8 Therefore let us keep the feast, not with old ^fleaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this ^gworld, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the ^hworld.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat.

12 For what have I to do to judge them also that are ⁱwithout? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among ^jyourselves that wicked person.

CHAPTER 6.

Saints forbidden to go to law with each other.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the ^kworld? and if the world shall be judged by you, are

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^a *Judgments (the seven).*
1 Cor.6.2,3;
(2 Sam.7.14;
Rev.20.12.)

^b *Satan.*
1 Cor.7.5.
(Gen.3.1;
Rev.20.10.)

^c *Rom.1.16, note.*

^d *Some ancient authorities omit Jesus.*

^e *Sacrifice (of Christ).*
1 Cor.11.25.
(Gen.4.4;
Heb.10.18.)

^f *Leaven. vs.6, 7,8; Gal.5.9. (Gen.19.3; Mt.13.33.)*

^g *kosmos (Mt.4.8) = mankind.*

^h *Mk.4.11.*

ⁱ *Separation. vs.1,2,9-13; 1 Cor.10.20,21. (Gen.12.1; 2 Cor.6.14-17.)*

^j *kosmos (Mt.4.8) = mankind.*

^k *Judgments (the seven). vs.2,3; 1 Cor.11.31,32. (2 Sam.7.14; Rev.20.12.)*

^l *Heb.1.4, note.*

^m *Churches (local). 1 Cor.7.17. (Acts 2.41; Phil.1.1.)*

ⁿ *were, and so throughout the verse.*

^o *Sanctify, holy (person) (N.T.). 1 Cor.7.14,34. (Mt.4.5; Rev.22.11.)*

^p *Justification. Gal.2.16. (Lk.18.14; Rom.3.28.)*

^q *Paul does not invoke the authority of the seventh commandment, but appeals to the believer's sacredness as a member of Christ.*

ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^rjudge ^sangels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge ^twho are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?*

8 Nay, ye do wrong, and defraud, and that your brethren.

Part IV. The sanctity of the body, and marriage (1 Cor. 6. 9-7. 40).

(1) *The body is holy: because washed and justified.*

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye ^uare washed, but ye are ^vsanctified, but ye are ^wjustified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

(2) *Because the body is the Lord's.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? ^xshall I

¹ Gr. *olethros*, used elsewhere, 1 Thes. 5. 3; 2 Thes. 1. 9; 1 Tim. 6. 9, never means annihilation.

then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for ^atwo, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

(3) *Because the body is a temple.*

19 What? know ye not that your body is ^bthe temple of the Holy Ghost *which is in you*, which ye have ^dof God, and ye are not your own?

20 For ye ^eare bought with a price: therefore glorify God in your body, ^fand in your spirit, which are God's.

CHAPTER 7.

(4) *Because God has established marriage.*

NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not ^gpower of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^hSatan tempt you not ⁱfor your incontinency.

6 But I speak this by ^kpermission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried

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^a Gen.2.24.

^b a temple.

^c Holy Spirit. vs.11,19;

1 Cor.7.40. (Mt.1.18; Acts 2.4.)

^d from.

^e were.

^f Some authorities end verse with "body."

^g authority over.

^h Satan.

2 Cor.2.11.

(Gen.3.1;

Rev.20.10.)

ⁱ Temptation.

1 Cor.10.9,13.

(Gen.3.1;

Jas.1.14.)

^j because of

your lack of

self-control

^k concession.

^l Howbeit,

each man

hath his

own gift

from God,

etc.

^m John 2.1,2;

1 Tim.5.14.

ⁿ leave.

^o leave her.

^p Sanctify,

holy (per-

sons) (N.T.).

vs.14,34;

Eph.1.4.

(Mt.4.5;

Rev.22.11.)

^q Gr. tekna,

born ones.

^r Rom.1.16,

note.

^s each.

^t Churches

(local). vs.17,

18; 1 Cor.10.

32. (Acts 2.

41; Phil.1.1.)

^u the

churches.

^v Lk.3.10,14.

and widows. It is good for them if they abide even as I.

9 But if they cannot contain, ^mlet them marry: for it is better to marry than to burn.

The regulation of marriage among Gentile believers.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband ⁿput away his wife.

12 But to the rest ^lspeak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not ^oput her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is ^psanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your ^qchildren unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save ^rthy husband? or how knowest thou, O man, whether thou shalt ^ssave ^tthy wife?

17 But as God hath distributed to ^uevery man, as the Lord hath called ^vevery one, so let him walk. And so ordain I ^win all ^xchurches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man ^yabide in the same calling wherein he was called.

21 Art thou called ^zbeing a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the

1 So far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g. vs. 12-16), as the Gospel overflowed Jewish limitations, not comprehended in the words of Jesus (Mt. 5. 31, 32; 19. 5-9) which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. See v. 40.

Lord, *being* a servant, ^{as} the Lord's ^bfreeman: likewise also he that is called, *being* free, is Christ's servant.^f

23. Ye are ^cbought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with ^dGod.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not ^esinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ^fbut I spare you.

29 But this I say, brethren, the ^gtime is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this ^hworld, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you ⁱwithout carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the ^hworld, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the ^jworld, how she may please *her* husband.

35 And this I speak for your own profit; not that I may ^kcast a snare upon you; but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he ^lsinneth not: let them marry.

37 Nevertheless he that standeth

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^a John 8.36;
Rom.6.18,22.

^b made free.

^c 1 Cor.6.20;
1 Pet.1.18,19.

^d Eph.6.5,8;
Col.3.22,24.

^e Sin. Rom.3.
23, note.

^f and I would
spare you.

^g 1 Pet.4.7;
2 Pet.3.8.

^h kosmos =
world-system.
2 Cor.7.10.
(John 7.7;
Rev.13.3-8,
note.)

ⁱ free from
cares.

^j kosmos
(Mt.4.8) =
mankind.

^k put con-
straint upon
you.

^l Sin. Rom.
3.23, note.

^m 2 Cor.6.14.

ⁿ that I also
have the
Spirit of
God.

^o Holy Spirit.
1 Cor.12.3,4,
7,8,9,11,13.
(Mt.1.18;
Acts 2.4.)

^p concerning
things sacri-
ficed to.

^q love
buildeth up.

^r i.e. earth.

^s Mal.2.10;
Eph.4.6.

^t John 1.3;
Heb.1.2.

^u Rom.5.11;
Rev.4.11;
5.9,10.

^v Law (of
Christ). vs.9-
13; 1 Cor.9.
21. (Gal.6.2;
2 John 5.)

^w will not his
conscience
if he is weak
be builded
up, etc.

stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^monly in the Lord.

40 But she is happier if she so abide, after my judgment: and I think ⁿalso that I have the ^oSpirit of God.

CHAPTER 8.

Part V. Meats, and the limitations of Christian liberty (1 Cor. 8. 1-11. 1).

NOW ^pas touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but ^qcharity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the ^rworld, and that ^sthere is none other God but one.

5 For though there be that are called gods, whether in heaven or in ^tearth, (as there be gods many, and lords many,)

6 But ^uto us ^sthere is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by ^vwhom are all things, and ^wwe by him.

7 Howbeit ^sthere is not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this ^xliberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, ^yshall not the con-

science of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for ^awhom Christ died?

12 But when ye ^bsin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to ^coffend, I will eat no flesh while the ^dworld standeth, lest I make my brother to offend.

CHAPTER 9.

Paul vindicates his apostleship.
(Cf. Gal. 1. 11-2. 14.)

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we ^fnot power to eat and to drink?

5 Have we ^fnot power to lead about a ^gsister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we ^hpower to forbear working?

They who preach the Gospel are to live of the Gospel.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For ⁱit is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he ^jit altogether for our sakes? ^jFor our sakes, no doubt, ^kthis is written: that he that ploweth should plow in hope; and that he that thresheth ^kin hope should be partaker of his hope.

11 If we have sown unto you spir-

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a whose sake.

b Sin. Rom.3. 23, note.

c stumble.

d the age lasteth.

e 1 Cor.9.22.

f no right.

g a wife who is a sister.

h 2 Thes.3.8,9.

i Deut.25.4; 1 Tim.5.18.

j 2 Tim.3.16.

k Or, in hope of partaking of it.

l i.e. things for the body.

m 2 Cor.11.7, 9,12,14.

n Sanctify, holy (things) (N.T.). 1 Cor.16.20. (Mt.4.5; Rev.22.11.)

o Or, eat.

p Rewards. Phil.4.1. (Dan.12.3; 1 Cor.3.14.)

q Law (of Christ). 1 Cor.13.1-13. (Gal.6.2; 2 John 5.)

r Rom.1.16, note.

s Gospel. vs. 12,14,16-18, 23; 1 Cor.15. 1-4. (Gen.12. 1-3; Rev.14. 6.)

t race-course,

itual things, *is it* a great thing if we shall reap your ^acarnal things?

12 If others be partakers of ^bthis power over you, are not we rather? ^bNevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about ^choly things ^clive of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for ^dit were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a ^ereward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

The method and reward of true ministry.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not ¹without law to God, but ^aunder the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ^fsave some.

23 And this I do for the ^ggospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a ^hrace run all, but one re-

¹ The expression is peculiar and might be literally rendered, "not lawless toward God, but inlawed to Christ." See "Law (of Christ)," Gal. 6. 2; 2 John 5. It is another way of saying, "not under the law, but under [the rule of] grace" (Rom. 6. 14).

ceiveth the prize? ^aSo run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an *in-*corruptible.

26 I therefore so run, ^cnot as uncertainly; so fight I, ^dnot as one that beateth the air:

27 But I ^ekeep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be ^fa ¹castaway.

CHAPTER 10.

Israel in the wilderness a warning example.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of ^gthat spiritual ^hRock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things ⁱwere our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, ^jThe people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as ^ksome of them committed, and ^lfell in one day three and twenty thousand.

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a Phil. 3.14;
1 Tim. 6.12.
b 2 Tim. 4.8;
Jas. 1.12; 1
Pet. 5.4; Rev.
2.10; 3.11.
c as not un-
certainly.
d as not beat-
ing the air.
e buffet my
body, and
lead it
captive.
f i.e. disap-
proved.
g a spiritual
rock.
h Christ (as
Stone). John
4.13,14.
(Ex. 17.6;
1 Pet. 2.8.)
i happened as
types for us.
j Ex. 32.6.
k Num. 25.1,9.
l Ex. 17.2,7.
m Num. 21.6.
n Num. 14.2;
29; 26.63,65.
o as types.
p i.e. ages.
q Temptation.
vs. 9,13; 2 Cor.
11.3,4. (Gen.
3.1; Jas. 1.14.)
r make the
issue also.
s Or, loaf. Cf.
1 Cor. 11.23-
26; 12.12,13.
t 1 Cor. 8.4.
u Gr. demons;
also v. 21. See
Mt. 7.22,
note.
v Deut. 32.17.
w See v. 16,
trans. com-
munion.
x Separation.
2 Thes. 3.6,14.
(Gen. 12.1; 2
Cor. 6.14-17.)

9 Neither let us ¹tempt Christ, as some of them also tempted, and were destroyed of ^mserpents.

10 Neither murmur ye, as some of them also ⁿmurmured, and were destroyed of the destroyer.

11 Now all these things happened unto them ^ofor ensamples: and they are written for our admonition, upon whom the ends of the ^pworld are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no ^qtemptation taken you but such ^ras is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation ^salso make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

Fellowship at the Lord's table demands separation.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we ^tbeing many are one ^ubread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the ^vidol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to ^wdevils, and not to ^xGod: and I would not that ye should have ^yfellowship with devils.

21 ^zYe cannot drink the cup of the Lord, and the cup of devils: ye can-

¹ Gr. *adokimos*, "disapproved." *Dokimos*, without the privative *a*, is translated "approved" in Rom. 14. 18; 16. 10; 1 Cor. 11. 19; 2 Cor. 10. 18; 2 Tim. 2. 15, and in Jas. 1. 12 by the word "tried." The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of *service*, not of *salvation*. He is not expressing fear that he may fail of salvation but of his crown. See "Rewards" (Dan. 12. 3; 1 Cor. 3. 14).

² Cf. Num. 25. 9. A discrepancy has been imagined. 1 Cor. 10. 8 gives the number of deaths in "one day"; Num. 25. 9, the total number of deaths "in the plague." Some discrepant statements concerning numbers are, however, found in the existing manuscripts of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter: e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult.

not be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

The law of love in relation to eating and drinking. (Cf. Rom. 14. 1-23.)

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his ^aown, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth is the ^bLord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, ^ceat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I ^dby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to ^ethe church of God:

33 Even as I please all men in all *things*, not seeking mine own profit, but the *profit* of many, that they may be ^fsaved.

CHAPTER 11.

BE ye ^hfollowers of me, even as I also *am* of Christ.

Part VI. Christian order and the Lord's supper (vs. 2-34).

2 Now I praise you, brethren, that ye remember me in all things, and keep the ⁱordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the ^jwoman is the man; and the head of Christ is God.

4 Every man praying or proph-

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^a own advantage, but that of the other.

^b Jehovah. Psa. 24. 1.

^c 1 Cor. 8. 10, 12.

^d partake with thanksgiving.

^e Churches (local). 1 Cor. 11. 16-34. (Acts 2. 41; Phil. 1. 1.)

^f Church (visible). 1 Cor. 12. 28. 1 Cor. 10. 32; 1 Tim. 3. 15.)

^g Rom. 1. 16, note.

^h imitators.

ⁱ things delivered; often trans. traditions.

^j Cf. Gen. 3. 16. The woman's veil, or head-covering, is a symbol of this subordination.

^k Acts 21. 9.

^l Gen. 5. 1.

^m Gen. 1. 27.

ⁿ authority, i.e. the sign of the husband's authority.

^o i.e. of the presence of the angels.

^p Or, seemingly.

^q Or, veil.

^r 1 Cor. 1. 11, 12.

^s Or, schisms.

^t Or, sects.

^u Or, ye cannot eat.

^v Jude 12.

esying, having *his* head covered, dishonoureth his head.

5 But ^hevery woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the ⁱimage and glory of ^mGod: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have ⁿpower on *her* head because of the ^oangels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it ^pcomely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ^qcovering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Disorders at the Lord's table rebuked.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ^rI hear that there be ^sdivisions among you; and I partly believe it.

19 For there must be also ^theresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^uthis is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is ^vhungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

The order and meaning of the Lord's table.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which ^ais broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new ^btestament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye ^ddo shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink ^ethis cup of the Lord, ^funworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of ^gthat bread, and drink of ^hthat cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ⁱdamnation to himself, not discerning the Lord's body.

30 For this cause many ^jare weak and sickly among you, and many sleep.

31 For if we would ^kjudge ourselves, we should not be ^ljudged.

32 But when we are judged, we

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^a is for you.
^b covenant.
^c Sacrifice (of Christ).

2 Cor. 5.14,
18,19,21.
(Gen.4.4;
Heb.10.18.)

^d declare.
^e i.e. in an unworthy manner; cf. vs. 20-22.

^f judgment, in the sense of v.32.

^g Lit. discern.

^h Judgments (the seven). vs.31,32;
2 Cor.5.8-10.
(2 Sam.7.14;
Rev.20.12.)

ⁱ may not.

^j kosmos (Mt.4.8) = mankind.

^k Churches (local). 1 Cor. 12.28-31.
(Acts 2.41;
Phil.1.1.)

^l for judgment.

^m when ye were Gentiles.
ⁿ in.

^o Cf. Eph.4.8, 11,12. The Spirit gives gifts for service to men, Christ gives the gifted men to the churches.

^p workings.

^q to each the manifestation is given for profit.

are chastened of the Lord, that we ^rshould not be condemned with the ^sworld.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye ^tcome not together ^uunto condemnation. And the rest will I set in order when I come.

CHAPTER 12.

Part VII. Spiritual gifts in the body of Christ for ministry and worship (1 Cor. 12. 1-14. 40).

NOW concerning ^vspiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ^wye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking ^xby the Spirit of God calleth Jesus accursed: and ^ythat no man can say that Jesus is the Lord, but ^zby the Holy Ghost.

True ministry is the exercise of spiritual gift (Cf. Eph. 4. 7-16.)

4 Now there are diversities of ^agifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of ^boperations, but it is the same God which worketh all in all.

7 But ^cthe manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the

¹ Self-judgment is not so much the believer's moral condemnation of his own ways or habits, as of *himself*, for allowing such ways. Self-judgment avoids chastisement. If neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7. 14, 15; 12. 13, 14; 1 Cor. 5. 5; 1 Tim. 1. 20; Heb. 12. 7). See other judgments, John 12. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

² The word *pneumatika*, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12., 13., 14. Chapter 12. concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the body by uniting believers to Christ the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (vs. 7, 11, 27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf. Rom. 12. 4-8). The gifts are diverse (vs. 6, 8-10, 28-30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

word of knowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another ¹prophecy; to another ^bdiscerning of spirits; to another ^cdivers kinds of ^ctongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Every believer is a member of Christ's body and as such has a definite ministry.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one ^dSpirit are we all baptized into one body, whether we be Jews or ^eGentiles, whether we be bond or free; and have been all ^fmade to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

A.D. 59.

a Faith. 1 Cor. 15.14,17. (Gen.3.20; Heb.11.39.)

b 1 John 4.1.

c Acts 2.4,7,11.

d Holy Spirit. vs.3,4,7,8,9, 11,13; 1 Cor.14.16. (Mt.1.18; Acts 2.4.)

e Greeks.

f Assurance. vs.12,13; 2 Cor.1.10. (Isa.32.17; Jude 1.)

g given to drink of.

h Or, put on.

i Or, division.

j Eph.5.30.

k vs.8,11; Acts 5.4.

l Churches (local). vs. 28-31; 1 Cor. 14.1-5. (Acts 2.41; Phil. 1.1.)

m Church (true). vs.12-28,31; 2 Cor. 11.2,3. (Mt. 16.18; Heb.12.23.)

n Church (visible). 1 Cor.15.9; (1 Cor.10.32; 1 Tim.3.15.)

o Heb.1.4, note.

p i.e. love; and so in vs.2,3, 4,8,13.

q clanging.

r Law (of Christ). vs.1-13; 2 Cor.5. 13,14. (Gal.6. 2; 2 John 5.)

23 And those *members* of the body, which we think to be less honourable, upon these we ^hbestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ⁱschism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and ^jmembers in particular.

28 ^kAnd God hath ^lset some in ^mthe ⁿchurch, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a ²more excellent way.

CHAPTER 13.

The ministry gifts must be governed by love.

THOUGH I speak with the tongues of men and of ^aangels, and have not ^bcharity, I am become as sounding brass, or a ^ctinkling cymbal.

2 And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not ^dcharity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not ^echarity, it profiteth me nothing.

¹ The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" (1 Cor. 14. 3).

² Chapter 13. continues the *pneumatika* begun in Chapter 12. Gifts are good, but only if ministered in love (13. 1, 2). Benevolence is good, but not apart from love (13. 3). Love is described (13. 4-7). Love is better than our present incomplete knowledge (13. 8-12), and greater than even faith and hope (v. 13).

4 ^aCharity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth ^bin the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 ^aCharity ^cnever faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know ^din part, and we prophesy in part.

10 ^eBut when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see ^fthrough a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, ^gcharity, these three; but the greatest of these is charity. **LOVE**

CHAPTER 14.

Prophecy is the greatest of the gifts.

FOLLOW after ^hcharity, and desire spiritual *gifts*, but ⁱrather that ye may prophesy.

2 For he that speaketh in ^jan *unknown* tongue speaketh not unto men, but unto God: for no man ^kunderstandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

A.D. 59.

^a i.e. *love*; and so in vs. 2, 3, 4, 8, 13.

^b with.

^c Eph. 3. 17, 19.

^d 1 Cor. 8. 2.

^e 1 John 3. 2.

^f reasoned.

^g in a mirror in an enigma.

^h love.

ⁱ Or, *a tongue*; and so in vs. 4, 13, 14, 19, 27.

^j Gr. *heareth*.

^k Churches (local). vs. 1-5; 1 Cor. 14. 35. (Acts 2. 41; Phil. 1. 1.)

^l i.e. *earth*.

^m Rom. 14. 19; Eph. 4. 29.

ⁿ John 4. 24.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the ^ochurch may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the ^pworld, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the ^qmedifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray ^rwith the understanding also: I

¹ The subject is still the *pneumatika*. Chapter 12. described the gifts and the Body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints. (1) The important gift is that of prophecy (v. 1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given (1 Cor. 14. 29, 30). (2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present (vs. 1-19, 27, 28). (3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vs. 23-26, 31, 39). (4) In such meetings, when "the whole church" came together "in one place," women were required to keep silence (vs. 34, 35; cf. 1 Cor. 11. 3-16; 1 Tim. 2. 11-14). (5) These injunctions are declared to be "the commandments of the Lord" (vs. 36, 37).

will ^asing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the ^bspirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by *my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not ^cchildren in understanding: howbeit in malice be ye ^dchildren, but in understanding be men.

21 In the law it is written, ^eWith *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a ^fsign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

The order of the ministry of gift in the local church.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ^gye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship ^hGod, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ⁱLet all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* ^jby course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

A.D. 59.

^a Eph.5.19; Col.3.16.

^b Holy Spirit. vs.2,15,16; 2 Cor.1.22. (Mt.1.18; Acts 2.4.)

^c Gr. *paidon*, youths.

^d *babes*.

^e Isa.28.11,12; Deut.28.49.

^f Mk.16.17; Acts 2.6.

^g Acts 2.13.

^h Isa.45.14.

ⁱ v.40; also vs.26,33.

^j Or, *in turn*.

^k 1 Thes.5.19, 20.

^l Psa.39.2,3.

^m Cf. Gen.3.16.

ⁿ *their own husbands*.

^o Churches (local). 1 Cor. 15.9. (Acts 2.41; Phil.1.1.)

^p Isa.2.3; Lk.24.47; Rom.15.19.

^q 1 John 4.6.

^r Inspiration. Gal.1.11,12. (Ex.4.15; Rev.22.19.)

^s Gospel. vs.1-4; 2 Cor.2.12. (Gen.12.1-3; Rev.14.6.)

^t Rom.1.16, note.

^u *hold fast the word which I announced unto you as the glad tidings*.

^v Sin. Rom.3.23, note.

^w See Mk.16.14, note.

29 ^kLet the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are ^lsubject to the prophets.

33 For God is not the *author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under ^mobedience, as also saith the law.

35 And if they will learn any thing, let them ask ⁿtheir husbands at home: for it is a shame for women to speak in the ^ochurch.

36 What? ^pcame the word of God out from you? or came it unto you only?

37 If any man ^qthink himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you ^rare the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER 15.

Part VIII. The coming of the Lord and the first resurrection. (Cf. Rev. 20. 5, 11-15.)

(1) *The fact of Christ's resurrection.*

MOREOVER, brethren, I declare unto you the ^sgospel which I preached unto you, which also ye have received, and wherein ye stand;

^tBy which also ye are ^usaved, if ye ^wkeep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for ^xour ^ysins according to the scriptures;

4 And that he was buried, and that he rose ^zagain the third day according to the scriptures;

5 And that he was seen of Cephas, ^{aa}then of the twelve;

6 After that, he was seen of above

five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one ¹born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

(2) The importance of Christ's resurrection.

12 Now if Christ be preached that he rose from the dead, ^dhow say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false

A.D. 59.

^a Church (visible).

Gal. 1.13; 1 Cor.

10.32; 1 Tim. 3.15.)

^b Churches (local).

1 Cor. 16.1, 19.

(Acts 2.41; Phil.

1.1.)

^c Grace (impart-

ed). 2 Cor. 1.12.

(Rom. 6.1; 2 Pet.

3.18.)

^d Acts 26.8.

^e Faith vs. 14, 17;

2 Cor. 5.7. (Gen.

3.20; Heb. 11.39.)

^f Sin. Rom. 3.23.

note.

^g pitiable.

^h Death (physi-

cal). vs. 21, 22; 2

Cor. 5.1-8. (Gen.

3.19; Heb. 9.27.)

ⁱ John 5.28, 29;

1 Tim. 4.10.

^j Christ (Second

Advent). vs. 23,

51, 52; 2 Thes. 1.

7-10. (Deut. 30.3;

Acts 1.9-11.)

^k Then, finally,

when he delivers

up the kingdom

to God, even the

Father; when he

has done away

with every rule,

and every au-

thority and power

(for he must reign

till he has put all

enemies under

his feet), the last

enemy, death, is

destroyed.

^l Kingdom (N.T.)

vs. 24-28.

(Lk. 1.31-33.)

^m Psa. 110.1;

Mt. 22.44.

witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

(3) The order of the resurrections.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

¹ Gr. to *ektromati*, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (cf. Mt. 23. 39), so that his conversion by the appearing of the Lord in glory (Acts 9. 3-6) was an illustration, or instance before the time, of the future national conversion of Israel. See Ezek. 20. 35-38; Hos. 2. 14-17; Zech. 12. 10-13. 6; Rom. 11. 25-27.

² Adam was a contrasting type of Christ (vs. 45-47; cf. Rom. 5. 14-19). (1) "The first man Adam was made a living soul" (Gen. 2. 7), i.e. he derived life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others (John 1. 4; 5. 21; 10. 10; 12. 24; 1 John 5. 12). (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit" (John 3. 6).

³ Kingdom (N.T.), Summary: See "Kingdom (O.T.)." (Gen. 1. 26-28; Zech. 12. 8, note). Kingdom truth is developed in the N.T. in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets (2 Sam. 7. 8-17, refs.; Zech. 12. 8), enters the N.T. absolutely unchanged (Lk. 1. 31-33). The King was born in Bethlehem (Mt. 2. 1; Mic. 5. 2), of a virgin (Mt. 1. 18-25; Isa. 7. 14). (2) The kingdom announced as "at hand" (Mt. 4. 17, note) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11. 20, note), and afterward officially (Mt. 21. 42, 43), and the King, crowned with thorns, was crucified. (3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Mt. 13. 11, note) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13. 1-50). (4) Afterward He announced His purpose to "build" His church (Mt. 16. 18, refs.), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and

26 The last enemy *that* shall be destroyed is death.

27 For he hath put *all* things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, *then* shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the *dead*, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your *rejoicing* which I have in Christ Jesus our Lord, I *do* daily.

32 If *after* the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? *let* us eat and drink; for to-morrow we die.

33 Be not deceived; *evil* communications corrupt good manners.

34 *Awake* to righteousness, and *sin* not; for some have not the knowledge of God: I speak this to your shame.

(4) *The method of resurrection.*

35 But some *man* will say, *How* are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there is one kind of* flesh of

A.D. 59.

a Psa.8.6.

b vs. 24.

c i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

d Phil.3.3.

e Rom.8.36,37.

f to speak after.

g Isa.22.13.

h Prov.13.20; Eph.4.29; 2 Tim.2.16,17.

i Rom.13.11.

j Sin. Rom. 3.23, note.

k Ezk.37.3.

l Gen.3.19.

m Lk.20.35,36.

n Gen.2.7..

o became.

p Omit italicized words.

q Or, life-giving.

r Rom.8.29.

s tell.

t Mt.13.11, note.

men, another flesh of beasts, another of fishes, and another of birds.

40 *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 *There is one* glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is *sown* in dishonour; it is raised in glory: it is sown in weakness; *it* is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, "The first man *Adam* *was* made a living soul; the last *Adam* *was* made a quickening spirit." *green*

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall *also* bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(5) *All believers will not die.* (Cf. 1 Thes. 4. 14-17.)

51 Behold, I *shew* you a *mystery*; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling

the "mystery" of the church (Eph. 3. 9-11) occupy, historically, the same period, i.e. this present age. (5) The mysteries of the kingdom will be brought to an end by the "harvest" (Mt. 13. 39-43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thes. 4. 14-17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24. 27-30; Lk. 1. 31-33; Acts 15. 14-17; Rev. 20. 1-10). (7) The kingdom of heaven (Mt. 3. 2, note), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Mt. 6. 33, note). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven, Mt. 3. 2) to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22. 1). The kingdom-age constitutes the seventh Dispensation (Eph. 1. 10, note).

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be ¹raised incorruptible, and we shall be changed.

53 For this corruptible must put on ¹incorruption, and this mortal **must** put on immortality.

(6) *The final victory over death.*

54 So when this corruptible shall have put on ¹incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ¹Death is swallowed up in victory.

55 ¹O death, where is thy sting? ¹O grave, where is thy victory?

56 The sting of death is ¹sin; and the strength of sin is the ¹law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(7) *The ultimate victory a motive to service.*

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16.

Part IX. Closing instructions and greetings.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week

A.D. 59.

a Resurrection. vs. 1-52. (Job 19:25.)

b incorruptibility. Cf. 2 Tim. 1:10.

c Isa. 25:8.

d Hos. 13:14.

e death.

f Sin. Rom. 3:23, note.

g Law (of Moses). Gal. 2:15, 16, 19, 21. (Ex. 19:1; Gal. 3:1-29.)

h vs. 1, 2; 2 Cor. 8:1, note.

i collections made.

j them will I send with letters.

k 2 Cor. 1:15.

l hope.

m Jas. 4:15.

n Phil. 3:18.

o Acts 19:22.

p Phil. 2:19, 22.

q Lk. 10:16; 1 Thes. 4:8.

r Acts 19:1.

let every one of you lay by him in store, ¹as God hath prospered him, that there be no ¹gatherings when I come.

3 And when I come, whomsoever ye shall approve ¹by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto ¹you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I ¹trust to tarry a while with you, ¹if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and **there** are many ¹adversaries.

10 Now if ¹Timotheus come, see that he may be with you without fear: for he ¹worketh the work of the Lord, as I also **do**.

11 Let no man therefore ¹despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother ¹Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 ¹Watch ye, ¹stand in faith, quit you like men,

14 Let all ¹your things be done with charity.

15 I beseech you, brethren, know the house of Stephanos: it is the ¹firstfruits of Achaia: **that** they have addicted ¹themselves to the ministry of the service.

16 That ye ¹submit yourselves unto such, and to every one that helpeth ¹us, and laboureth with us.

17 I am glad of the service of Stephanos and Fortunatus and Achaicus: for that which increaseth on your part they **perceive**.

18 For they have refused

¹ Resurrection, Summary: (1) The resurrection of the dead was believed by the patriarchs (Gen. 22. 5 with Heb. 11. 19; Job 19. 25-27), and revealed through the prophets (Isa. 26. 19; Dan. 12. 2, 13; Hos. 13. 14), and miracles of the dead restored to life are recorded in the O.T. (2 Ki. 4. 32-35; 13. 21). (2) Jesus Christ restored life to the dead (Mt. 9. 25; Lk. 7. 12-15; John 11. 43, 44), and predicted His own resurrection (John 10. 18; Lk. 24. 1-8). (3) A resurrection of bodies followed the resurrection of Christ (Mt. 27. 52, 53); and the apostles raised the dead (Acts 9. 36-41; 20. 9, 10). (4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John 5. 28). These are distinguished as "of life" (1 Cor. 15. 22, 23; 1 Thes. 4. 14-17; Rev. 20. 4), and "of judgment" (John 5. 28, 29; Rev. 20. 11-13). They are separated by a period of one thousand years (Rev. 20. 5). The "first resurrection," that "unto life," will occur at the second coming of Christ (1 Cor. 15. 23), the saints of the O.T. and church ages meeting Him in the air (1 Thes. 4. 16, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20. 4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15. 37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15. 42-44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15. 50-53; Phil. 3. 20, 21). This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" (Rom. 8. 23; Eph. 1. 13, 14). (7) After the thousand years the "resurrection unto judgment" (John 5. 29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20. 7-15).

13 ^aWatch ye, ^bstand fast in the faith, quit you like men, be strong.
14 Let all ^cyour things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the ^dfirstfruits of Achaia, and *that they have addicted themselves to the ministry of the saints,*)

16 That ye ^esubmit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the ^fcoming of Stephanas and Fortunatus and Achaicus: for that which was ^glacking on your part they have supplied.

18 For they have refreshed my

A.D. 59.

^a 1 Pet. 5.8.

^b 2 Thes. 2.15.

^c *all things be done by you in love.*

^d Rom. 16.5.

^e Heb. 13.17.

^f *Gr. parousia, personal presence.*

^g Phil. 2.30.

^h *Churches (local).* vs. 1, 19; 2 Cor. 1.1. (Acts 2.41; Phil. 1.1.)

ⁱ *Sanctify, holy (things) (N.T.)* Col. 2.16. (Mt. 4.5; Rev. 22.11.)

^j *Accursed; our Lord cometh. Christ is God's final test.*

spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the ^hchurch that is in their house.

20 All the brethren greet you. Greet ye one another with an ⁱholy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be ^jAnathema Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

END OF

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS. [1 15]

WRITER. The Apostle Paul (1. 1).

Date. A.D. 60* probably from Philippi, after the events of Acts 19 23-20 1-3.

Theme. The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were of two kinds—solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1 Cor. 1. 12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of the circumcision" (Rom. 15. 8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defence of the origin and extent of Paul's apostolic authority.

The Epistle is in three parts: I. Paul's principles of action, 1. 1-7 16. II. The collection for the poor saints at Jerusalem, 8. 1-9 15. III. Paul's defence of his apostolic authority, 10. 1-13. 14.

CHAPTER 1.

Part I. Paul's principles of action (2 Cor. 1. 1-7. 16).

(1) The explanation.

PAUL, an apostle of Jesus Christ by the will of God, and ^aTimothy our brother, unto the church of God which is at Corinth, with all the ^bsaints which are in all Achaia:

2 Grace ^{be} to you and peace from God our Father, and ^{from} the Lord Jesus Christ.

3 Blessed ^{be} God, even the Father of our Lord Jesus Christ, the Father of ^amercies, and the God of all ^ccomfort;

4 Who ^fcomforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, ^{it} is for your consolation and ^esalvation, which is ^heffectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^{it} is for your consolation and salvation.

7 And our hope of you ^{is} stedfast, knowing, that ⁱas ye are partakers of the sufferings, so ^{shall} ye be also of the consolation.

A.D. 60.

- a the brother Timothy.*
- b Churches (local). 2 Cor. 8.1, 18, 19, 23, 24. (Acts 2. 41; Phil. 1.1.)*
- c the God and Father.*
- d compassions.*
- e encouragement.*
- f encourages; and so also where "comfort," etc., occurs in following verses.*
- g Rom. 1.16, note.*
- h Or, wrought.*
- i Rom. 8.17.*
- j Acts 19.23.*
- k Jer. 17.5, 7.*
- l Psa. 34.19, 22. m hope.*
- n Assurance. Eph. 1.13. (Isa. 32.17; Jude 1.)*
- o Acts 24.16.*
- p Grace (imparted). 2 Cor. 4.15. (Rom. 5.1; 2 Pet. 3.18.)*
- q kosmos (Mt. 4.8) = mankind.*
- r 1 Cor. 1.8, note.*

8 For we would not, brethren, have you ignorant of ^jour trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not ^ktrust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a ^ldeath, and doth deliver: in whom we ^mtrust that he will yet ⁿdeliver us;

11 Ye also helping together by prayer for us, that for the gift ^{be}stowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the ^otestimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by ^pthe grace of God, we have had our conversation in the ^qworld, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I ^mtrust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the ^rday of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the ^bflesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God ^din him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath ^eanointed us, is God;

22 Who hath also sealed us, and given the earnest of the ^fSpirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2.

The explanation, continued.

BUT I determined this with myself, that I would not come again to you in ^gheaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ^hpunishment, which was ⁱinflicted of many.

7 So that contrariwise ye *ought* rather to ^jforgive him, and comfort him, lest perhaps such a one should

A.D. 60.

a Acts 21.5.

b *Flesh*. vs. 12, 17; 2 Cor. 5. 16, (John 1. 13; Jude 23.)

c Acts 8.37.

d Rom. 15.8,9.

e 1 John 2.20.

f *Holy Spirit*. 2 Cor. 3.3,6, 8,17,18. (Mt. 1.18; Acts 2.4.)

g 2 Cor. 13.10.

h Or, *censure*.

i 1 Cor. 5.4,5.

j *show grace and encourage*.

k *Forgiveness*. vs. 7-10; Eph. 4.32. (Lev. 4.20; Mt. 26.28.)

l *Satan*. 2 Cor. 11.3, 14. (Gen. 3.1; Rev. 20.10.)

m *Gospel*. 2 Cor. 4.3,4. (Gen. 12.1-3; Rev. 14.6.)

n *leadeth us in triumph*.

o Rom. 1.16, note.

p *are perishing*.

q *Life (eternal)*. 2 Cor. 4. 10-12. (Mt. 7. 14; Rev. 22. 19.)

r *make a trade of*.

s *Holy Spirit*. vs. 3,6,8,17, 18; 2 Cor. 4. 13. (Mt. 1.18; Acts 2.4.)

t Ex. 24.12.

u *i.e. the ten commandments*.

v Jer. 31.33; Ezk. 11.19.

be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, *I forgive also*; for if I forgave any thing, to whom ^kI forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's ^mgospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

(2) *The ministry* (to 6. 10):
(a) *triumphant*.

14 Now thanks be unto God, which always ⁿcauseth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are ^osaved, and in them that ^pperish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3.

The ministry: (b) accredited.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the ^sSpirit of the living God; not ^tin tables of stone, but in ^ufleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

The ministry: (c) spiritual and glorious—not legal.

6 Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (*laboured*)

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. (*surpasses us*)

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER 4.

The ministry: (d) honest.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

A.D. 60.

a sufficient as ministers of the new covenant.

b See Rom. 7. 6, note.

c began with glory

d Rom. 3. 21, note.

e surpassing glory.

f Or, boldness.

g Ex. 34. 33.

h annulled.

i Omit the italicized word.

j Psa. 69. 22, 23; Isa. 6. 9, 10.

k i.e. the heart.

l Jehovah. Ex. 34. 34.

m unveiled.

n Jehovah. Ex. 16. 7.

o transformed.

The same Greek word is rendered transfigured in Mt. 17. 2 and Mk. 9. 2.

p Gospel. vs. 3. 4; 2 Cor. 8. 18 (Gen. 12. 1. 3; Rev. 14. 6.)

q veiled.

r John 12. 31.

s i.e. age.

t radiance of the gospel of the glory.

u bondmen.

v Lit. putting to death, i.e. crucifixion. v. 11; 1 Cor. 15. 31.

w Life (eternal). vs. 19. 12; 2 Cor. 5. 4. (Mt. 7. 14; Rev. 22. 19.)

x Holy Spirit. 2 Cor. 5. 5. (Mt. 1. 18; Acts 2. 4.)

y Psa. 116. 10.

z Grace (imparted). 2 Cor. 6. 1-3. (Rom. 6. 1; 2 Pet. 3. 18.)

(Because the truth taught is commended by the life.)

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(Because not self but Christ Jesus as Lord is preached.)

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your "servants for Jesus' sake."

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(Because the power is of God alone. Cf. 1 Cor. 2. 1-5.)

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The ministry: (e) suffering.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the "dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same "spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the "abundant grace

might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5.

(Why death itself has no terrors for the servant of the Lord.)

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight.)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ;

A.D. 60.

a Psal. 84. 7.

b Rom. 8. 18.

c Heb. 11. 1.

d Or, tent-house.

e Life (eternal).

f Gal. 2.

g Mt. 1. 18;

h Rev. 22. 19.

i Holy Spirit.

j 2 Cor. 6. 6.

k Mt. 1. 18;

l Acts 2. 4.

m Faith. Gal.

n 2. 16, 20.

o (Gen. 3. 20;

p Heb. 11. 39.)

q Death

r (physical).

s vs. 1-8; Phil.

t 1. 21-23.

u (Gen. 3. 19;

v Heb. 9. 27.)

w Gr. are ambitious.

x j well pleasing to.

y k be manifested.

z l Judgments

(the seven).

aa vs. 8-10;

ab Gal. 3. 13.

ac (2 Sam. 7. 14;

ad Rev. 20. 12.)

ae m hope.

af n Law (of Christ).

ag vs. 13, 14;

ah 2 Cor. 10. 5.

ai (Gal. 6. 2;

aj 2 John 5.)

ak o no longer.

al p Flesh.

am 2 Cor. 7. 1.

an (John 1. 13;

ao Jude 23.)

ap q know we him so no more.

aq r creation.

ar s Reconciliation.

as vs. 18,

at 19, 20. See

au Eph. 2. 16.

av t kosmos (Mt.

aw 4. 8) = mankind.

ax u Imputation.

ay Gal. 3. 6.

az (Lev. 25. 50;

ba Jas. 2. 23.)

bb v Sin. Rom. 3.

bc 23, note.

bd w Sacrifice (of

be Christ).

bf vs. 14, 18, 19, 21;

bg Gal. 3. 10-14.

bh (Gen. 4. 4;

bi Heb. 10. 18.)

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

The ministry: (f) motive and object.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be

1 The judgment of the believer's works, not sins, is in question here. These have been atoned for, and are "remembered no more forever" (Heb. 10. 17); but every work must come into judgment (Mt. 12. 36; Rom. 14. 10; Gal. 6. 7; Eph. 6. 8; Col. 3. 24, 25). The result is "reward" or "loss" (of the reward), "but he himself shall be saved" (1 Cor. 3. 11-15). This judgment occurs at the return of Christ (Mt. 16. 27; Lk. 14. 14; 1 Cor. 4. 5; 2 Tim. 4. 8; Rev. 22. 12). See other judgments, John 12. 31, note; 1 Cor. 11. 31, note; Mt. 25. 32, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

sin for us, who knew no sin; that we might ^{be} made the righteousness of God in him.

CHAPTER 6.

The ministry: (g) summary

WE then as ^dworkers together with him, beseech you also that ye receive not the ^egrace of God in vain.

2 (For he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of ^esalvation.*)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* ^happroving ourselves as the ⁱministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the ^jHoly Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of ^krighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: ^las deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet ^mpossessing all things.

A.D. 60.

a Sin. Rom. 3.

23, note.

b become.

c Rom. 3. 21,

note.

d fellow-

workmen.

e Grace (im-

parted).

2 Cor. 8. 1, 6,

7, 19. (Rom. 6.

1; 2 Pet. 3. 18.)

f Isa. 49. 8.

g Rom. 1. 16,

note.

h commend-

ing.

i 1 Cor. 4. 1.

j Holy Spirit.

2 Cor. 12. 18.

(Mt. 1. 18;

Acts 2. 4.)

k 1 John 3. 7,

note.

l John 7. 12.

m Ps. 84. 11.

n Deut. 7. 2, 3;

1 Cor. 7. 39.

o Rom. 10. 10,

note.

p Sin. Rom. 3.

23, note.

q unbeliever.

r Gr. naos, the sanctu-

ary itself.

s Lev. 26. 11, 12.

t Isa. 52. 11.

u Separation.

vs. 14-17.

(Gen. 12. 1.)

v Jer. 31. 9.

Rev. 21. 7.

w Flesh. 2 Cor.

10. 2, 3, 4.

(John 1. 13;

Jude 23.)

x Mt. 5. 48,

note.

y Open your

hearts to

us.

(3) *The appeal to separation and cleansing* (2 Cor. 6. 11-7. 1).

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not ⁿunequally yoked together with unbelievers: for what fellowship hath ^orighteousness with ^punrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an ^qinfidel?

16 And what agreement hath the ^rtemple of ^sGod with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 ^tWherefore ^ucome out from among them, and be ye ^vseparate, saith the Lord, and touch not the unclean *thing*, and I will receive you,

18 And will ^wbe a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the ^xflesh and spirit, ^yperfecting holiness in the fear of God.

(4) *The heart of Paul* (vs. 2-16.)

2 ^yReceive us; we have wronged

¹ Separation, Summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22. 10). (2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. 13. 8, note); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2. 20, 21; 2 John 9-11). (3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John 17. 15; 2 Cor. 6. 14-18; Gal. 6. 1). (4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6. 17, 18); unhindered communion and worship (see Heb. 13. 13-15), and fruitful service (2 Tim. 2. 21), as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7. 26), and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Mt. 3. 7, note), judged Him as having lost His Nazarite character (Lk. 7. 39). Cf. 1 Cor. 9. 19-23; 10. 27.

no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not ^brepent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to ^crepentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ^dsorrow worketh repentance to ^esalvation ^fnot to be repented of: but the sorrow of the ^gworld worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, ^hwhat clearing of yourselves, yea, ⁱwhat indignation, yea, ^jwhat fear, yea, ^kwhat vehement desire, yea, ^lwhat zeal, yea, ^mwhat revenge! In all ⁿthings ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his

A.D. 60.

a encourage-eth; so in v. 7.

b regret.

c Repentance. vs. 9, 10; 2 Cor. 12. 21. (Mt. 3. 2; Acts 17. 30.)

d Psal. 32. 10.

e Rom. 1. 16, note.

f never to be regretted.

g kosmos = world-system. Gal. 6. 14. (John 7. 7; Rev. 13. 3-8, note.)

h Eph. 5. 11.

i Neh. 8. 10, 12.

j [to give effect to] the grace and fellowship of the service to the saints.

k Rom. 12. 1.

l 1 Cor. 15. 10.

cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

CHAPTER 8.

Part II. The collection for the poor (2 Cor. 8. 1-9. 15).

(1) The example of Macedonia.

1 **MOREOVER**, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the ^aabundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to ^btheir power, I bear record, yea, and beyond ^ctheir power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and ^dtake upon us the fellowship of the ministering to the saints.

5 And ^ethis they did, not as we hoped, ^fbut first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same ^ggrace also.

(2) The exhortation.

7 Therefore as ye abound in

¹ In 2 Cor. 8., 9., the apostle sums up the Christian doctrine of giving. It may be thus summarized: (1) It is a "grace," i.e. a disposition created by the Spirit (8. 7). (2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8. 8-12; 9. 1, 2, 5, 7). (3) The privilege is universal, belonging, according to ability, to rich and poor (8. 1-3, 12-15. Cf. 1 Cor. 16. 1, 2). (4) Giving is to be proportioned to income (8. 12-14. Cf. 1 Cor. 16. 2). The O.T. proportion was the tithe, a proportion which antedates the law (Gen. 14. 20). (5) The rewards of Christian giving are (a) joy (8. 2); (b) increased ability to give in proportion to that which has been already given (9. 7-11); (c) increased thankfulness to God (9. 12); (d) God and the Gospel glorified (9. 13, 14).

every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a swelling mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, *He that had gathered much had nothing over; and he that had gathered little had no lack.*

(3) The messengers.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many

A.D. 60.

a 2 Cor. 9.7.

b Grace (in salv.). Gal. 1. 3-15. (Rom. 3.24; John 1. 17, note.)

c Lk. 9.58; Phil. 2.6,7.

d Rev. 3.18.

e complete.

f completion.

g vs. 10-12; 2 Cor. 8.1, note.

h Ex. 16.18.

i full of zeal.

j Phil. 2.26.

k Gospel. 2 Cor. 9.13. (Gen. 12.1-3; Rev. 14.6.)

l Grace (imparted). vs. 1,6,7,19; 2 Cor. 9.8,14. (Rom. 6.1; 2 Pet. 3.18.)

m for a witness of our readiness.

n Prov. 3.4; 1 Pet. 2.12.

o Churches (local). vs. 1, 18, 19, 23, 24; 2 Cor. 11.8, 28. (Acts 2.41; Phil. 1.1.)

p 2 Cor. 8.4.

q 1 Thes. 4.9, 10.

r Or, which hath been so much spoken of before.

s with blessings.

t Gk. hilarious.

u Ps. 112.9.

v vs. 9, 10. See 1 John 3. 7, note.

things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

(4) The encouragement: God loves a cheerful giver; if we give, he will give.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your

seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministrati^on they glorify God for your professed subjection unto the ^agospel of Christ, and for your liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding ^bgrace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER 10.

Part III. The vindication of Paul's apostleship (2 Cor. 10. 1-13. 14.). (Cf. Gal. 1. 11-2. 14.)

(1) *The divine authentication.*

NOW I Paul myself ^bbeseech you by the meekness and gentleness of Christ, who in ^apresence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, ^cwherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the ^fflesh, we do not war after the flesh:

4 (For the weapons of our warfare are not ^ccarⁿal, but mighty through God to the pulling down of strong holds;)

5 ^hCasting down imaginations, and every high thing that exalteth itself against the knowledge of God, and ⁱbringing into captivity every thought ^jto the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the ^koutward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our ^lauthority, which the Lord hath given us for ^medification, and not for your ⁿdestruction, I should not be ashamed:

A.D. 60.

a Gospel.
2 Cor. 10. 14.
16. (Gen. 12.
1-3; Rev. 14.
6.)

b Grace (*imparted*). vs. 8.
14; 2 Cor. 12.
9. (Rom. 6. 1;
2 Pet. 3. 18.)

c Rom. 12. 1.

d v. 10.

e 1 Cor. 4. 21.

f Flesh. vs. 3, 4;
2 Cor. 11. 18.
(John 1. 13;
Jude 23.)

g fleshly.

h Overthrowing reasonings.

i leading captive every thought.

j Law (of Christ).
Eph. 5. 2. (Gal.
6. 2; 2 John 5.)

k John 7. 24;
1 Cor. 2. 3, 4.

l 2 Cor. 13. 2, 3.

m building up.

n overthrow.

o 2 Cor. 3. 1.

p Gospel.
vs. 14, 16;
2 Cor. 11. 4, 7.
(Gen. 12. 1-3;
Rev. 14. 6.)

q Rom. 15. 20.

r Jehovah.
Jer. 9. 24;
1 Cor. 1. 31.

s Bride (of Christ).
Eph. 5. 25-32.
(John 3. 29;
Rev. 19. 6-8.)

t Chaste (*true*). vs. 2.
3; Eph. 1. 22.
23. (Mt. 16. 18;
Heb. 12. 23.)

u Temptation.
vs. 3, 4; Gal. 4.
14. (Gen. 3. 1;
Jas. 1. 14.)

v Gospel. vs.
4, 7; Gal. 1. 6-
12. (Gen. 12.
1-3; Rev.
14. 6.)

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, *such will we be* also in deed when we are present.

12 For ^cwe dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without ^cour measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond ^cour measure, as though we reached not unto you: for we are come as far as to you also in ^ppreaching the ^qgospel of Christ:

15 Not boasting of things without ^cour measure, *that is*, ^cof other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the ^rLord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11.

(2) *The godly jealousy.*

WOULD to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have ^sespoused you to one husband, that I may present you ^tas a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent ^ubeguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or ^vanother gospel, which ye have

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into ^aparadise, and heard unspeakable words, which it is not ^blawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^{1d}thorn in the flesh, the messenger of ^cSatan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, ^fMy grace is sufficient for thee: for my strength is made ^gperfect in weakness. Most gladly therefore will I rather glory in my ^hinfirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in ^hinfirmities, in reproaches, in necessities, in persecutions, in ⁱdistresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, ^jthough I be nothing.

12 Truly the ^ksigns of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other ^lchurches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: ^mfor I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

A.D. 60.

^a See Lk. 16. 23, note on hades.

^b allowed to man.

^c 2 Cor. 11. 30.

^d Ezk. 28. 24; Gal. 4. 14.

^e Satan. Eph. 4. 27. (Gen. 3. 1; Rev. 20. 10.)

^f Grace (imparted). Gal. 2. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

^g Mt. 5. 48, note.

^h Or, weaknesses.

ⁱ straits.

^j Lk. 17. 10; 1 Cor. 3. 7; Eph. 3. 8.

^k 1 Cor. 9. 2.

^l Churches (local). Gal. 1. 2, 13, 22. (Acts 2. 41; Phil. 1. 1.)

^m 1 Cor. 13. 3; 1 Thes. 2. 8.

ⁿ your souls.

^o Holy Spirit. 2 Cor. 13. 14. (Mt. 1. 18; Acts 2. 4.)

^p 2 Cor. 5. 12.

^q 2 Cor. 13. 2, 10; 1 Cor. 4. 21.

^r Sin. Rom. 3. 23, note

^s Repentance. 2 Tim. 2. 25 (Mt. 3. 2; Acts 17. 30.)

^t Deut. 19. 15.

^u Phil. 2. 7, 8. 1 Pet. 3. 18.

^v 1 Cor. 11. 28; 1 John 3. 20.

15 And I will very gladly spend and be spent for ^wyou; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same ^xspirit? walked we not in the same steps?

(5) The warning.

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we *do* all things, dearly beloved, for your edifying.

20 For I fear, lest, ^ywhen I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have ^zsinned already, and have not ^zrepented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have ^zsinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For ^zthough he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 ^zExamine yourselves, whether

¹ It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance (Gal. 4. 15; 1 Cor. 2. 3, 4; 2 Cor. 10. 10) This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to whom *any* thorn is given.

ye be in the faith; prove your own selves. ^aKnow ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I ^btrust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 ^cFor we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your ^dperfection.

10 Therefore I write these things being absent, lest being present I

A.D. 60.

^a Do ye not recognize yourselves that.

^b i.e. hope.

^c Prov.21.30.

^d Perfecting. Mt.5.48, note.

^e rejoice.

^f perfected; cf. Mt.5.48, note.

^g Rom.16.16.

^h Holy Spirit. Gal.3.2,3,5, 14. (Mt.1.18; Acts 2.4.)

should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

(6) Conclusion.

11 Finally, brethren, ^efarewell. Be ^fperfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 ^gGreet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the ^hHoly Ghost, be with you all. Amen.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

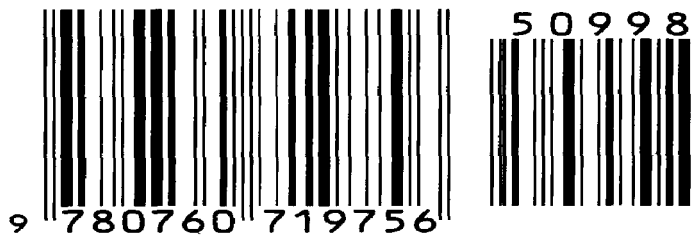
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

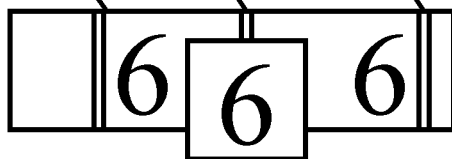
You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٣ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد ابيا. وابيا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ٩. وعزريّا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سي بابل. ١٢. وبعد سي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ابيهود. وابيهود ولد اليقيم. واليقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد مثنان. ومثنان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیٲتی
کرت سٲم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

